in action the particular faculty or feeling which he purposes to examine, and then carefully note the result. No faculty can be so successfully operated on in the way of experiment, as well as in the way of observation, as the conscience. It is a reflex faculty—Butler calls it the faculty of reflection—judging of the dispositions and voluntary acts of responsible beings. In order to detect the law of its operations, all that is required is to bring these mental states before it, and mark its judgments; and the decisions of this supreme court give us a correct exposition of the laws of the kingdom. This can be done as easily as material substances can be brought under the power of the magnet or galvanic wire. Care must be taken, in the one case as in the other, to separate between what is essential and what is accidental, and this may be done most successfully by varying the experiments, or performing them in new and different circumstances. In particular, pains must be taken, in examining the decisions of the moral faculty, to distinguish between its workings and those of certain cognate feelings, and particularly of the sympathetic emotions, which are so strong in our nature. These feelings, if we be not on our guard against them, will completely disturb the operations of the conscience, just as the iron in a ship disturbs the action of a magnet. In such cases, allowance must be made for the disturbing agent, or rather the object must be placed before the mind in such a way that the deflecting circumstance cannot operate.

It is after this manner that we would proceed to observe and experiment on the workings of the conscience with the view of noting its decisions, and thereby arriving at an exact estimate of the present moral condition of man. At this point we have to leave all the ordinary academic and scholastic writers on ethics behind us; but we are careful to take with us all the important truths regarding the essential and indestructible

principles of man's moral nature which they have succeeded in establishing.

We can admire with them the beauty of the constitution of man's moral nature, but we have often wondered that they have not seen the wide incongruity between their glowing descriptions of man as he ought to be, and the exhibitions given in our own hearts, and in the world, of man as he actually is. We are not inclined, indeed, to agree with many otherwise excellent divines in slighting the intimations of conscience in man's nature; in this